**REREADING OF THE SABBATH LAW (EXODUS 20: 8-11) AS A RESPONSE TO MODERN SLAVERY ISSUE**

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**Abstract**

This research is driven by the author's concern about the issue of modern slavery. The researcher will interpret the Sabbath law (Exodus 20: 8-11) in order to respond to the issue of modern slavery. The author using deconstructive methods and social criticism. The reading of the Sabbath law in Exodus 20: 8-11, has been normative, legalistic, ritualistic, sociological, theological and eschatological interpretations. As a result of rereading of the Sabbath by using a deconstructive method, the Sabbath was abolished because each day was interpreted as a forced work day moved by fear and frighten. The Sabbath was forgotten because of the political and economic motives that drove slavery. The Sabbath was abolished because time was money, people were trafficked and enslaved for profit. Slavery is driven by greed. The motive for money that drives modern slavery.

Rereading the text on the Sabbath from the perspective of social criticism finds the theological meaning of the Sabbath. Yahweh of the Sabbath is depicted as being the pioneer of slavery liberation throughout the ages. The people of God who believe in the Sabbath today have a mission of liberation to help victims of modern slavery.

**Keywords: Sabbath, deconstruction methods, social critical methods, Modern Slavery Issue.**

**Abstrak**

Penelitian ini didorong oleh keprihatinan akan masalah perbudakan modern. Penulis akan menafsir Keluaran 20:8-11 tentang Sabat untuk merespon isu perbudakan. Metode penafsiran yang akan digunakan dekonstruksi dan kritik sosial. Hasil penafsiran tentang Sabat yang ada selama ini dimaknai secara normatif, legalistik, ritualistik, sosiologis, teologis dan eskatologis. Hasil penafsiran kembali tentang Sabat dengan metode dekonstruktif menunjukkan Sabat telah ditiadakan karena setiap hari dimaknai sebagai hari kerja yang dipaksakan. Kerja paksa digerakkan oleh ketakutan dan kekhawatiran. Sabat dilupakan karena motif politis dan ekonomis. Sabat ditiadakan karena waktu adalah uang, sehingga orangpun diperjualbelikan dan diperbudak demi meraup keuntungan akan uang.

Penafsiran kembali dari teks Sabat dengan metode kritik sosial menemukan makna Sabat secara teologis. Yahweh atas Sabat digambarkan sebagai pelopor pembebasan perbudakan di sepanjang masa. Umat Tuhan yang menganut Sabat di masa kini memiliki misi pembebasan untuk menolong orang yang menjadi korban perbudakan modern.

**Kata-kata kunci: Sabat, Metode Dekonstruksi, Metode Kritik Sosial, Permasalahan Perbudakan Modern.**

**INTRODUCTION**

East Nusa Tenggara is a province that has many cases of human trafficking. In 2015, 468 people indicated that they were victims of human trafficking. The Eastern Indonesian Women's Network noted that from January 2014 to April 2017, there were 237 victims of human trafficking who were sent back with their bodies lifeless, either intact or not. Many of the victims of slavery are suspected of being buried secretly, and it is even suspected that their organs were illegally traded.[[1]](#footnote-1) The Institute of Resource Governance and Social Change (IRGSC) reports that Indonesia has indeed become a source country for trafficking in people to become slaves. The Center for Human Rights in Geneva, Switzerland, reports that 100 million children are forced to work hard. 50 million children work in unsafe and unsanitary places.[[2]](#footnote-2) UNICEF (United Nations Children's Fund) reports about children in the world and in Indonesia, which estimates that around 250 million children are involved in child labor activities. And more than 180 million children work in dangerous conditions or conditions, about 1.2 million children are trafficked every year. In Indonesia more than 3 million children are involved in hazardous work. Even a third of commercial sex workers are less than 18 years of age. Meanwhile, another 40,000-70 000 children have been victims of sexual exploitation. In addition, around 100,000 women and children are trafficked each year.[[3]](#footnote-3). Slavery in modern times is a real thing. By depriving someone of their freedom, this is a crime that violates human rights.[[4]](#footnote-4)

 The number of slavery practices continued to increase. Report from The International Labor organization, and The Walk Free Organization in partnership with The International Organization of Migration, an estimated 40.3 million people lived in modern slavery in 2016.[[5]](#footnote-5) In Indonesia alone, there are around 736 thousand people who are still caught in slavery.[[6]](#footnote-6) According to the records of the Center for Human Rights based in Geneva, Switzerland, an estimated 100 million children are forced to work hard. 50 million children work in unsafe and unsanitary places.[[7]](#footnote-7)

**Understanding the Social Context of the Problem of Modern Slavery**

 Biblically, the problem of slavery is complicated because in Old Testament text has a double meaning. Slave is the formative result of the Hebrew verb עֶבֶד - 'eved “slave” or “servant” or “servant” does not only apply to people who belong to others in the sense of people enslaved to others. The word עֶבֶד (eved) means slave, servant, servant or servant which is used 803 times in the OT, which comes from the root word עָבַד - 'avad (verb form) which is used 289 times in the OT which means to work, serve, work earnestly. Therefore, it is only from the context that will determine the meaning of slave. Even from the same root word comes עֲבֹדָה - 'avodah, which means; work, work, serve and worship.[[8]](#footnote-8) In the use of the words male slave (עֶבֶד) and female slave (אמה) (Exodus 21: 2; 21: 7) and for Gentile slaves (Lev 25:44). There are instances in the OT where the term slave ('eved) was used to designate a person as a servant of God (Ex. 32:13), the word slave to refer to the subject and official authority (Gen. 21:25; 40:20), to refer to self. himself in humility before his fellow humans (Gen. 33: 5) and refers to oneself when speaking to God (Ex. 4:10). Indeed, the word עֶבֶד - 'eved can also mean someone who belongs to another (Gen. 12:16; cf. Exod. 20:17). And the word 'eved' is used as a noun to indicate being conquered.[[9]](#footnote-9)

 Over time, the meaning of slavery has shifted conceptually. In general, slavery is understood as a condition in which a person, family or other institution is treated by another person as property, so that the person's freedom is taken away, then exploited for the benefit of a person or group of people, family, or institution that practices slavery. Slavery is an exploitative situation where a person cannot refuse or leave something, because of threats, violence, coercion, abuse of power and fraud. This can include situations where a person is forced to work without pay due to debt, female workers who work long hours; Modern slavery also appears in the form of child abuse, such as trafficking of minors, forced marriage, domestic slavery, and prostitution practices. Modern slavery includes acts of violence that are felt by the victims. Taking away someone's freedom is a crime that violates human rights. [[10]](#footnote-10)

 In the last 50 years we have seen the world's population from 2 billion to 7 billion people. The number of people is so large, everyone is racing to get a job. And sometimes jobs in very bad conditions are still carried out because there is no other choice. The extreme poverty factor also causes a person to become ensnared into the practice of slavery. If a person does not have many options for earning a living, then whatever offers come their way will be taken. Corruption also fosters the practice of slavery. Corruption makes the police and law enforcers reluctant to enforce the law, even though almost all countries make slavery a violation of the law.[[11]](#footnote-11) Modern slavery has been exposed as a new social order, therefore the author wants to discuss the Sabbath law of Exodus 20: 8-11 in relation to the issue of slavery. First of all, the text will be deconstructed and then used an approach to reconstruct the text using the social criticism method.

**Method**

Concern with the problem of modern slavery encourages the author to conduct research efforts on the text of Exodus 20: 8-11 which will be carried out with a postmodern Old Testament Theology approach. To achieve the objectives of the research, the writer will use methods that fit the postmodern atmosphere. The method of deconstructing the already established interpretation and reconstructing it based on the sociological critique paradigm.

 The postmodern Old Testament Theology approach with the deconstruction method of reading the text will be done by directing the storyline which is not as usual which is normative. The strategy of reading the text is carried out in the opposite way than in general, by emphasizing the opposite. This means acknowledging the current (original) truth and trying to read the text from another perspective. In this way, the Exodus text is highlighted from the perspective as a testimony from the narrator. The God in the Exodus who saved the Israelites from Egypt, also assumed the same truth that the same God also destroyed and humiliated the Egyptians. Even so, the text itself does not allow us to think that far or allow us to know where it got there, because the text wants us to ignore that knowledge and focus on Israel's liberation.[[12]](#footnote-12) The deconstruction method aims to deconstruct meanings that are already considered fixed, but do not care about human rights issues.[[13]](#footnote-13) Through the deconstruction approach, it recognizes that there is ambiguity and plurality of meanings in discourse.[[14]](#footnote-14) Deconstruction is a way of reading texts, interpreting by paying attention to changing contexts and perspectives, always suspending binary oppositions in the text so that the meaning of a text can never be stabilized and the hierarchy of a regime of meaning is shaken from within the text itself. From the results of reading the deconstruction will open a multi-perspective intertextual interpretation space.[[15]](#footnote-15) There are two stages in deconstruction 1. Read the text word for word. 2. Transformation in new ideas.[[16]](#footnote-16) Deconstruction in this research is interpreted as a paradigm of correcting a normative essentialist interpretation, and then finding a new paradigm in understanding the text. This will be done by re-questioning the results of the interpretation which is considered normative, then deconstructing it in a positive sense means rearranging a reading of the text that is more relevant.

 Furthermore, in reconstructing the text, a sociological critical approach is used. Social criticism is used in interpreting texts. This method of interpretation sees the text itself as a practice of discourse that is loaded with ideological power and importance. Text is never pure or meaningless, but always gives advocacy. In the text there are two social groups and interests that are in conflict.[[17]](#footnote-17) When approached sociologically, the text itself is involved in the social struggle.[[18]](#footnote-18)

**Rereading the Text of Exodus 20: 8-11 Using Deconstructive Method**

To explore the text in a literal way, transliteration of the original text and parsing will be carried out, then it will be translated verse by verse both literally and grammatically,[[19]](#footnote-19) following its interpretation and then deconstructing it based on the OT text in a wider context as a counter witness. Exodus 20: 8 **זָכֹור אֶת־יֹום הַשַּׁבָּת לְקַדְּשֹֽׁ**ו (zā · ḵō wr ’êṯ yom has šab · baṯ lə · qad · də · šōw). Starting with **זָכֹור** (zā ḵō wr) the infinitive absolute verb which is translated remember (NKJV), remember (RS). **אֶת־יֹו** ’êṯ yom masculine noun means day. **הַשַּׁבָּת** has šab · baṯ The Sabbath. **לְקַדְּשֹֽׁו** (lə · qad · də · šōw) **לְקַדְּשֹֽׁ**ו begins with the preposition lə followed by the third person infinitive piel form verb, translated to keep it holy (NKJV). The full translation of vv. 8 from the original language text: "Remember and keep the Sabbath day holy."

 Generally, nouns in Hebrew letters come from verbs. The word Sabbath comes from the verb form Qal which means to stop. The noun simply means a day of rest, which includes rest from work or daily routine activities. The word Sabbath has other nuances of meaning such as, rest, celebrate, or even implies fulfilment. Nonetheless, its basic meaning is rest.[[20]](#footnote-20) Etymologically, the word Sabbath comes from the verb "Sabbath" (to stop from something). There is a close connection between the Sabbath and the word "sheba" (seven) because of the strict 7-day rhythm. In addition there are striking similarities between The Sabbath with the Covenant word “syapattu.” To some extent this seven-day period was also known in Mesopotamia. However, the Mesopotamian Sabbath was different from the OT Sabbath, for the Babylonians they were not days of rest which had a celebratory character. but they were unlucky days. When examined in detail the pan-Babylonian theory of the origin of the Sabbath, it was clearly different from the Sabbath at the Pentateuch. (1) The special day of Babylon was observed not only on the 7th, 14th, and 14th day. 21, and 28, but on the 15th and 19th days. (2) In contrast to the 7th day of the Bible which is found in clay tablets mentioning the 7th day as an evil and unlucky day, day 7th in Genesis means it is a holy day. (3) The Babylonian Sabbath is for the great people, Kings, Prophets and Physicians while the Jewish Sabbath is for everyone. (4) Activity continues in the Babylonian Sabbath in contrast to the Jewish Sabbath.[[21]](#footnote-21)

For the Israelites who had just come out of slavery, the Sabbath was a gift from Yahweh. The command is clear so that you remember and keep it holy. The Sabbath is also called a holy day, because God blessed it (Gen 2: 3). The Sabbath is “holy” meaning it is set apart and different from other days.[[22]](#footnote-22)  According to verse 8, the commandment "Remember and keep the Sabbath day holy," implies a prohibition to work or doing work on the Sabbath, so that it has the meaning contained in it a rest from all kinds of work or all routine daily activities, namely: "... six days you worked and did all your work." The above prohibition of work contains various nuances of the meaning of the word work or job, namely: business, livestock, handicrafts, work, duties, methods of work. The word "verb" from מְלָאכָ֡֜ה (me · la · chah) can mean ministry, representative agent, for example; service in general, job (never in the sense of being a slave) or work, as well as property (as a result of labour) - business, livestock, work diligently, job, worker, work, working, creation.[[23]](#footnote-23)

The translation of the entire verse 9 in the New King James Version: “but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates." For six days you will work and do all your work (v. 9), then according to the instructions in the next verse, the seventh day is the Sabbath of the Lord your God, so there is a prohibition to do any work that applies to the household, both humans and animals, which usually work stops to rest from their respective jobs (v.10). The whole household and even livestock are also prohibited from working on the Sabbath, namely, "you or your son is a boy, or your child is a girl, or your servant is a girl, or your animal or a stranger." What should be noted here, in the sociology of the household of Israel includes male servants **עַבְדְּךָ֤֨** (av de cha) and female servants **וַאֲמָֽתְךָ֜֙** (va 'a ma te cha), they have the right to rest and worship. The Sabbath prohibition has something to do with the prohibition of doing any manual work. The main basic idea of ​​the Sabbath is prohibition of work on that day and the Sabbath should be practiced regularly in a weekly cycle.

 In verse 11 “… For in six days the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it. " (NKJV). It is shown that there is a connection between the order of creation and the Sabbath. "... But the seventh day is the Sabbath of the Lord your God." In the event of creation the word Sabbath does not appear, but the root from which it was translated is there (Gen. 2: 2). The work of creation lasts 6 days; on the seventh day God rested (literally 'rested') from His work. Exodus 20:11 states that God 'rested' on the seventh day, and Exod. 31:17 states that He quit His work and was 'refreshed'. After working in the work of creation for 6 days, Yahweh rested from the Hebrew word **וַיָּ֖נַח** way yā na · translated “He rested” (KJV), He stopped, literally means He did nothing, was silent, remained or quiet.[[24]](#footnote-24) God blessed the Sabbath day and kept it holy (verse 11), Yahweh blessed (**בֵּרַ֧ךְ** bê raḵ) and (**וַֽיְקַדְּשֵֽׁהו׃** way · qad · də · šê · hū) means to keep set it apart as holy on the Sabbath. The commandment to remember and keep the Sabbath holy is a commandment to rest. The LORD blessed the Sabbath day and kept it holy (v.11).

 The deconstruction of the text and the meaning of the Sabbath in the OT texts is shown by a verb that contrasts radically with the command "Remember and keep the Sabbath day holy." The Israelites in other OT texts forgot and polluted the Sabbath. This can be seen from the text of the testimony of the Prophets which is a direct warning to them ( See, Isaiah 58:13). The full translation in the KJV translated version, you turn away your food from the Sabbath from doing your pleasure on my holy day. The Israelites did not remember the Sabbath but instead turned and stepped away from the Sabbath. Not keeping the Sabbath day holy but turning away from the Sabbath to do one's own thing on the Holy Day of Yahweh. The people of Israel left the Sabbath day which is Yahweh's Holy day, for true Israel it is a delight, a glorious day. The Israelites did not honor the Sabbath by running many events, minding their own business, and speaking nonsense. In another verse it is shown that Judah profaned the Sabbath by doing evil deeds. In another place it is stated that in the worship and celebrations that the Israelites conducted were full of crimes, your celebrations were full of evil. Crime is used here the word אָ֖וֶן 'ā · wen means trouble of iniquity (KJV Isa. 1:13). The full translation of the verse: "If you celebrate the new moon and the Sabbath or have gatherings, I cannot bear to see them, because your celebrations are full of evil." In line with Isaiah, Ezekiel admonished, “… Thou hast despised the things that were holy to me and profaned my Sabbaths (Ezek. 22: 8). Not only the people but about the Priests it says, they turn a blind eye to My Sabbaths which means the same as defiling the name Yahweh among the people (Ezek. 22:26). The phrase “close your eyes” from the original text **הֶעְלִ֣ימוּ עֵֽינֵיהֶ֔ם**. he '· lîmū ê replace the plural masculine third person then translated "close their eyes" Several translated versions of he 'lî · mū ê · nê · hem, "and they shut their eyes" (NIV), "They disregard" (NLT), " they have hidden their eyes ”(NKJV),“ have hid their eyes ”(ASV),“ they have disregarded ”(RSV). The priests deliberately interpreted it as the opposite of what the Torah said, so they ignored the Sabbath; The priests have been unfaithful to be friends, the priests despise the Sabbath, do not view the Sabbath of Yahweh's holy day, in other words they do not keep the Sabbath.[[25]](#footnote-25) In the grammatical research of the above text, the Sabbath is deconstructed its meaning. However, the deconstruction of the Sabbath text has even confirmed its truth. The OT proves that it is not a legalistic religion that will ultimately succeed, but a religion of the heart, which means obedience to the Sabbath that comes from the heart. Next, there will be two stages in deconstructing. The first is reading the perspective of the enslaving Egyptians, the second reading from the perspective of global slavery of trafficking in persons.

The first, Deconstruction was carried out by reading the text from the perspective of the Egyptians who did not believe in Yahweh so that they did not embrace the concept of the Sabbath. Then the 4th commandment may be replaced imaginatively with the sentence: “By Pharaoh and his projects there is no Sabbath, seven days a week everyone is obliged to work by doing all your work. Do all the work whether you and your slaves, you and your sons, or your daughters, or your male servants, or your female servants, or your animals or strangers in your place of residence. Pharaoh is the ruler and therefore there is no Sabbath. " In the Exodus text, the central character is Pharaoh the slave oppressor and not Yahweh the slave savior. Pharaoh is the name of a dynasty (dynasty) that ruled Egypt for centuries which was historically the ruling dynasty in the Ancient Near East between 3000-63 B.C. For a long time the pharaohs were rulers in Egypt who were enslaved for 400 years.[[26]](#footnote-26)  He nature and personality of the pharaoh is depicted in the narrative of Exodus in the time of Moses as a pharaoh who always orientates towards politics and economics. The orientation of power is indicated by political and domestic security considerations being the main consideration of the government as is the government in general. For political and domestic security reasons, slavery was planned with the intention of reducing the population of the Israelites so that they would not increase in number. The wealth-oriented nature of Pharaoh was shown by the building of the supply cities at Pitoom, and Ramses. However, even though the population of Israel was oppressed, it did not decrease so that forced labor was imposed even more hard on Israel (Ex. 1: 11-14). And this thing continued from time to time so that the Israelites were more and more oppressed, and the more violent they were with slavery.

 In religion, power is characterized by elevating humans to become divine, exalting the pharaoh is equal to the divine. Pharaoh was considered divine as god.[[27]](#footnote-27) The religious beliefs of the pharaoh exposed his personal character and his various political ambitions which received support from the priests in the temple who were also ambitious to have political power over the pharaoh, they revived the worship of the gods. Pharaoh was given spiritual dignity, described as being purely divine. Pharaohs followed the custom of naming themselves after gods.[[28]](#footnote-28) All of these things were done to gain absolute power over the people.[[29]](#footnote-29)

 Second, furthermore the Sabbath deconstruction method is viewed from the perspective of modern slavery. The commandment for the sabbath is read in changing terms: "Forget and ignore the Sabbath, seven days you will work and do all your work, for seven days is economic gain, Money is your master; Then do all your work for the sake of money for the benefit of your employer, you or your son, or your daughter, or your male servant, or your female servant, or your animal or foreigner in your residence. Because seven days is working for economic gain and there is no rest, money is first and foremost. What will be highlighted here is the modern slavery of trafficking which includes the process of moving, recruiting, transporting people by ship to ports by force, by force and with the intention of being exploited. When they are far from their parents, they only live at the mercy of their master (master). Human trafficking is a process to a situation in which trafficked humans have no choice but to be exploited and trafficked and become slaves, it is even more pathetic to trade their organs. Human trafficking includes the recruitment, transportation, and transfer of a person from place A to place B. Get out of that system.[[30]](#footnote-30) So according to the facts, in a cultural system where money is number one, everything is done for the pursuit of financial gain,[[31]](#footnote-31) the employers have trafficked people, people are employed without rest.

From the results of the deconstruction of the text above, now the Sabbath will be reconstructed. To achieve the purpose of text interpretation Ex. 20: 8-11 which will be carried out with the paradigm of sociological criticism by still paying attention to coherence, narrative unity and meaning in the Pentateuch in particular the whole book of Exodus.[[32]](#footnote-32)

**Rereading the Sabbath From the Perspective of Sociological Criticism**

Sociological critical reading uses an interpretive paradigm that brings the meaning of output to the spirit of liberation by not contradicting a *theocentric* view of life, not as the antithesis of *anthrophocentris*. Yahweh is still positioned as the Subject; however, the OT is a story about humans that are horizontal. The OT God has entered life with humans actively. With a sociological perspective in viewing the OT consists of two dimensions; a vertical dimension which affirms divinity and a horizontal dimension which affirms activity in this world. By finding God or rather being found by God, then man will find himself. The reading with social criticism model succeeds in proving the relevance of the OT in today's social life. Yahweh is involved in social struggles and justice includes the management of the world according to His means and purposes.

The Yahweh described in the testimony of Israel is Yahweh in relation to Israel, the human person, the nation, and creation as its partner. Yahweh, who is declared sovereign but is also present amid the struggles of man and creation. By describing a verb that is transformative, we can find an understanding of Yahweh as the victorious savior, the deliverer of his people, who rules his people by giving commands to be obeyed. If Yahweh's will be obeyed, it will present shalom in the midst of the nation even though they must face the dominant counterculture. OT from a sociological perspective states that in social life, it protects the weak from oppression and greed and invites members of society to be responsible for each other, namely by implementing a culture of sabbath that humanizes humans, liberates human society from consumptive, exploitative and repressive acts as pharaoh does.[[33]](#footnote-33)

Reading the text will inspire about Yahweh as the initiator who legitimizes liberation throughout the ages to the liberation of people who are enslaved throughout the ages. Exemption of children who have been trafficked or children who have been sold by their parents to pay off debts. Or the exemption of people who work past hours, who are unpaid or underpaid.

**Yahweh of the Sabbath as the Pioneer of Slavery Liberation**

Yahweh cares for every individual who experiences suffering. To describe Yahweh's liberative work, Exodus uses several transformational verbs such as Yahweh bring out, Yahweh is the agent who approves of, and encourages and executes Israel's departure (Ex. 13: 3 cf. Exod. 12:41; 14: 8). Yahweh's deliverance, this refers to the Exodus narrative in which Israel saved Yahweh from the dangers of slavery in Egypt through vigorous action (Ex. 3: 8 cf. Ex. 5:23; 6: 6; 18: 9). Yahweh redeems, meaning a transformative act. Yahweh acted as a family member to redeem family members with the intention of preserving and maintaining the family's welfare (Ex. 6: 5 cf. Exod. 15:13). Yahweh liberated, indicating Yahweh's mighty action, which ended situations of fear, suffering, and helplessness and created the possibility of a counterculture life which Israel accepted with joy (Exodus 14:13). Yahweh redeems, which means transactional where a person is freed from a difficult situation economically by paying a ransom (Ex. 13:15). Yahweh brought up, that is, Yahweh moved Israel from a lower place to a higher place, from the status of slaves to the status of free people, from Egypt to the promised land. In other words, Yahweh lifted and raised Israel — changed her situation for the better (Ex. 3: 8, 3:17).

 Retelling through the narrative of the Exodus, Yahweh repeatedly and reliably carries out transformations throughout Israel's normative memory. It is true that the warning of the Exodus remains intact for the outward confirmation of Israel's existence, but it turns out that later the exclusivity of Israel as an exodus nation and Yahweh as God of the exodus was broken, because it turned out that God had led Israel from Egypt to do the same for the nations (See, Amos 9: 7). Israel is not allowed to have claimed an exclusive claim to Yahweh. Yahweh as the subject of transformative verbs is the actor of social reform inclusively and in universal way. The transformative liberative emancipation act carried out by Yahweh can occur and be carried out in all places and in different situations outside of Israel, in other words it is inclusive. The right to freedom and freedom from slavery belongs to all people in all nations. Normative theological discourse in understanding justice includes the management of the world in accordance with Yahweh's aims and objectives. Yahweh was in constant relationship with Israel, the human person, the nations, and creation as its partner. Yahweh is declared to be sovereign, at the same time being present amids the struggles of man and creation.

**Yahweh Community with a Liberative Mission**

The Yahweh community that celebrates the Sabbath accepts moral responsibility with a mission of liberation. Metaphorically, the Yahweh community is "Moses" today as a mediating agent to bring a message to the "pharaohs" of today to release their enslaved people. As Moses in the Exodus text is not as a central actor, but as instrument in the hand of Yahweh, only sent with the mandate of liberation.

In the OT perspective, the world was a stage for God's activity. Mission is God's love and care directed primarily to the world and mission is the participation of God's existence in the world. In the missionary involvement of the church regarding the realities of injustice, oppression, poverty, discrimination, and violence. And even so the church is involved in the social political reality but does not mix with social and political movements so that it is fully identified with it. Furthermore, seen from the perspective of the Old Testament, the meaning of mission can be seen from the understanding of the Israelites who believe that history is an arena for God's activities, the focus is on God who has been, is and is still doing, according to His will. The OT God is Yahweh in action, the OT narrative portrays the repetitive, transforming narrative of God's repeated acts. Yahweh as a covenant God, a God who is active in history, and becomes a future.[[34]](#footnote-34) God who gives transformational hope. God who has chosen His people for the purpose of service.

**Conclusion**

The Sabbath is a day of rest. Rest from all work for all, all workers and even a stop for the means of assisting work such as animals. The purpose of rest is to remember the Creator by worshiping and to remember Yahweh's redemptive work which frees a nation from slavery. The principle that is adopted through the discovery of the meaning of the sabbath, all forms of slavery are ended, and a humane working day is promoted where there is time to rest. Work is not by force but as a service for the good of the worker and his fellowmen.

In rereading by deconstructive methods, the Sabbath was abandoned, forgotten and profaned. The deconstructive reading of the Egyptian perspective in the text was found due to factors of political and economic power and the Sabbath was eliminated in Egypt. Everyone was obliged to work by force every day and there were no rest days, the slaves were forced to work without stopping. Furthermore, from a deconstruction reading in the perspective of modern slavery, it is found that the Sabbath was eliminated because money was first and foremost. The greed for money caused a sacrifice of human rights. Every day people must be employed continuously without stopping, work is interpreted as forced labor and slavery. Every day people work motivated for money and are motivated by greed.

And then rereading of the Sabbath from a sociological perspective results in a theological interpretation. Yahweh the Sabbath that frees people from slavery. Yahweh frees the world from all lusts for political power, economy power, and greed for money. Yahweh delivered people from bondage of slavery. Yahweh assigns His people to be an active agent of deliverance the people from modern slavery of human trafficking.

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